726 /93 cont./
Maasi know for stimulating the nerves find use. Their effect will be
[243] discussed in a later section (2).
[276]

2. cf. XIX. Nerve Ailments the eye headache
sickness.

If the opponent is particularly strong, a forest meal sometimes lasts a whole month by order of the ol oibonî.

• 722 /94/ During this the boys pose as lords in the warrior kraal, but the girls bravely defend themselves with sticks. Every day in connection with their dances the girls sing songs of prayer: May Ng ai make the warriors strong and strongest of all the en sanjo, etc. The mothers, on the other hand, pray silently in their huts for the same purpose.

726 Still in the forest the El moran put their weapons, ornaments, and clothing in order. Upon their return from the meat meal they remain only a few hours in the kraal, in order to fetch something
[282] forgotten and to take along livestock as travel provisions. Here a few fathers and mothers have already appeared in order to call down

726 137

Ill. 38. Consultation on the war expedition.

/94 cont./

727 [303] in shares as equal as possible: one warrior receives as much as the other, but believe that a few head of cattle are distributed as a special reward and first to those warriors who killed an enemy in battle, then to the benefactors (ɛ gumisinɛ), then to the one who captured the first head of cattle and to the spies who went ahead (ɛi aigedaisi), and finally to the wounded, each of whom is entitled to the head of cattle that he marked with the blood gushing out of the wound. The number of cattle that the individual of the ones mentioned receives, except for the last who is entitled to only one head of cattle, is determined by the size of the booty and the proportion of the size of the booty's parts according to the above order of succession. /95/ Every warrior strives as quickly as possible to drive off from the others his share of the booty, but each one also tries to take along with it one or more head not belonging to him. This, of course, gives rise to another brawl, in which there are almost always several wounded men. If the booty is too small for an equal division, the warriors form two parties, on the one side the Il molelian, on the other the 'l aiser and Il molgesa. The former have as slaughtering cry the term ɛdo mɔlɔgi = the red cattle, the latter the term nanɔk gerai = the black cattle, after which they are also sometimes named (for example, I heard it in songs). A fight decides which one of the two parties receives the entire booty.

727 579

[619]

• 782 At home in the kraals it was very quiet during the warriors' absence. After the farewell, those remaining behind went home, each somewhat heavy-hearted in the anxiety about a son or lover, which, however, was soon more or less pushed into the background by the expectation of the spoils that they would bring back. Soon after the farewell the old man was again squatting in quiet contemplation in front of his hut and chasing away from his face and head, also as before, with a fly switch (ɛi ɛlɔɔn, ɛi ɛlɔɔni (Fig. 91)) consisting of a gnu's tail, the flies constituting a veritable plague in the Masai kraals. Then he took a hair from the switch and made a knot in it for each of his sons who had gone to war.

[237] [136]

[782]

Fig. 91

/99 cont./

722 782 while he was imploring 'Ng ai that he might join together as securely as this knot their body and soul. He prays in similar fashion every morning after leaving the hut. The mother likewise prays to God for protection for her son and each time offers him some milk, which she squirts on the ground either out of a gourd bottle or out of her 722 right breast. The girls are somewhat more cheerful about the affair, in that, instead of other prayers, they accompany their dances with litanies for the preservation of their lovers and the many other loved ones. Today the worrisome thoughts are again particularly intense: the warriors must soon be coming home, and then it will be definite as to whether the son or lover is among them.

727 From afar one already sees isolated little clouds of dust, which the cattle that are driven along stir up. The girls and young women hasten to meet the El mórran and warmly welcome all who are approaching. But what is this? There, among the laughing women, stands a young woman who has just kissed her brother heartily on both cheeks: now comes her husband, who still wanted to take part in this one expedition before he remains at home permanently as an old ol mórue, and one would expect at least as hearty a welcome for him. But both act as though they did not see each other, indeed, they even turn away from each other. One might think she is angry with him because he staked his life unnecessarily. She is not angry with him, however: on the contrary, she is secretly happy that he has come back safely [576] and is bringing along rich booty. But the Masai too /100/ have their [593] "good breeding" and this requires that married people upon first seeing each other again after an expedition of war, cut each other completely.

From his share of the booty the warrior keeps only one or two milch cows, which he hands over to his loved one. The rest he presents to the mother, the father, the latter's other wives, the brothers, sisters, and one or another of his more distant relatives of whom he is particularly fond. A person who does not receive anything this [721] time will get his share after the next expedition. He need not wait long, wars follow one another quickly, the interval between two is seldom more than two or three months. Hence the Masai are a veritable scourge for the neighboring tribes, and the rumor, "The Masai are coming," in spite of its frequency, is often enough to disturb whole towns and villages for weeks.